Lutheran Herald

INAUGURATION OF A SEMINARY PRESIDENT

Minneapolis Star Photo

Fredrik A. Schiotz, president of The Evangelical Lutheran Church, inaugurates Dr. Alvin N. Rogness as president of Luther Theological Seminary in St. Paul, Minnesota, while Dr. T. F. Gullixson, past president, looks on.

PACIFIC LUTHERAN
HEOLOGICAL SEMINA
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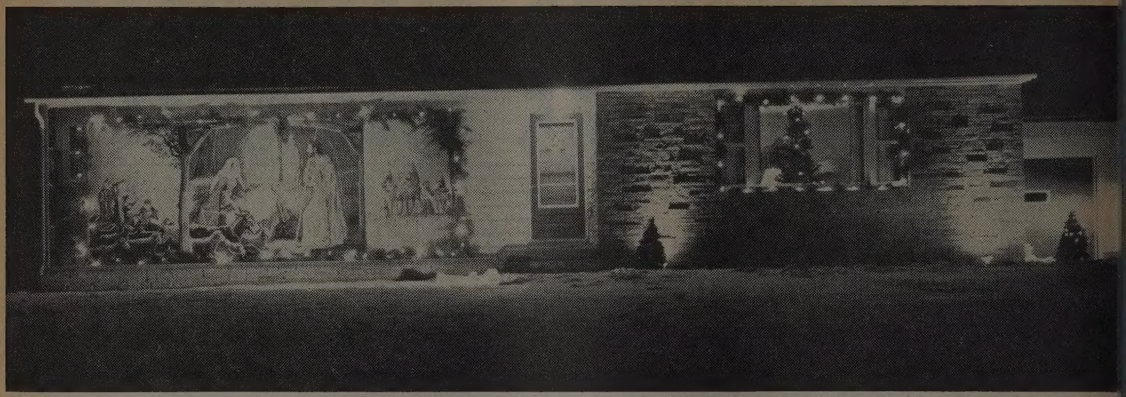
OLUME XXXIX MINNEAPOLIS, MINN., FEBRUARY 15, 1955 NUMBER 7

Within the E.L.C.



THE PARSONAGE WON A PRIZE

The pastor of a small but growing suburban ELC parish found an unusual medium for proclaiming the Christmas Gospel this past December. What's more—for his work, the pastor received both city and national acclaim.

The well-known story of the birth of Jesus Christ was told through a religious creche-mural at the recently completed parsonage of the Rev. Philip C. Hiller of suburban Madison, Wis. The new parsonage is adjacent to the church, the Burke Lutheran Church, which serves a rapidly growing community in the outskirts of Madison.

The creche-mural, pictured above, won first place in a home Christmas decoration and lighting contest sponsored by the Madison Junior Chamber of Commerce. Becoming the city's entry in the national contest, it then went on to win fifth place.

Interest and enthusiasm in the mural grew by the local press, which told the story, ". . . a religious mural detailing scenes from the Nativity—standing out at night in bold relief in spotlight," and hundreds of persons came to view the Christmas display at the parsonage and the nearby church.

About a year and a half ago the members of the Burke congregation voted to form a parish of their own, after being a part of the old DeForest parish for many years, which had been founded by the Rev. H. A. Preus over a hundred years ago.

Sensing the growth of Madison suburban-wise, the congregation decided that it ought "to go alone" in order to develop a more intensive program to attract and meet the needs of this community.

Since the arrival of their new pastor, the congregation has seen a 25 per cent increase in its membership. It has been necessary to add a second service on Sunday mornings, and there has been a noticeable increase in the Sunday school enrollment.

The new parsonage was completed this past summer and dedicated on October 31, 1954, by the circuit president, the Rev. Amos Stolen of Stoughton, Wis.

PERSONS

NOTICE

Notice is hereby given that the Rev. Myron R. Swanson is no longer connected with Concordia College, Moorhead, Minn.

(Signed) JOSEPH L. KNUTSON
President

The Rev. Otto E. Schmidt, pastor of Como Park Church, St. Paul, Minn., since 1943, has been voted a trip around the world by his congregation

The Rev. Carroll N. Anderson, fo merly of Wolters Air Force Base, ne Mineral Wells, Texas, has been a signed as chaplain of Hensley Air R serve Flying Center, Grand Prairi Texas.

The Rev. C. J. Fylling, institution chaplain under the auspices of the Lu theran Welfare Society of North D kota for about 38 years, made 3 visits during 1954 at various institu tions throughout the state. He preache 72 times, conducted 1,329 devotion and distributed more than 5,100 piec of Christian literature.

DISTRICTS

Eastern

Navarino, Wis. The Navarino pa ish, which consists of the Navarino, S John's, and Jerusalem congregation conducted Jan. 30-Feb. 6 spiritual r newal meetings. The joint openin service Jan. 30 was a commissionin service for lay visitors. The followin evenings inspirational services we held in each of the churches. Speake were Pastor E. W. Quam, C. J. Te lekson, and W. A. Smith, the past of the parish.

Southern Minnesota

St. Louis Park, Minn. Westwoo Church, parish of the Rev. Norma Nielson, decided at its annual meetin to sell its present church plant (min certain specified items) to the EL Home Mission Department, which i tends to establish a mission there wh Westwood Church moves into its ne quarters. Westwood Church now h 2,139 members; its total receipts durin 1954 exceeded $80,000.

(Continued on page 17

LUTHERAN HERALD — O. G. Malmin, *Editor*
CLARICE FOSS, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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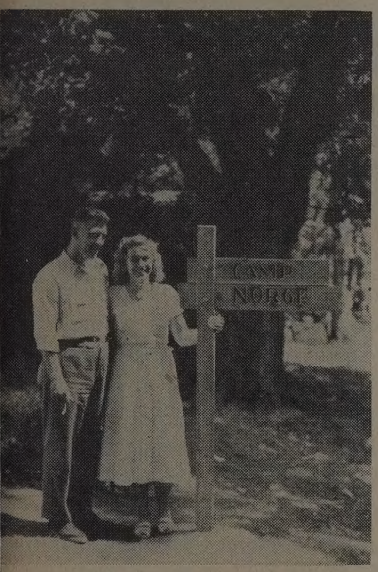


Camp Norge . . . in the beautiful Hudson River Valley. Serving as resident camp director is Cal Gertsen, shown with his wife Alice (above). Supervision of this children's summer camp is aided by a staff of students from our various church colleges (below). These students are recruited each winter together with a medical staff and chaplain.

Photos by the author

Camp Norge

Cal Gertsen
Resident Director

Perhaps one of the least known welfare efforts partially supported by the Board of Charities of The Evangelical Lutheran Church is the work carried on at Camp Norge in New City, New York. Situated about 50 miles from the heart of New York City, in the beautiful Hudson River Valley, Norge provides summer camping for many children who might never otherwise experience the opportunity. Children involved in various difficult home situations, financial and otherwise, are sent to us in hopes that the camping experience will benefit them. They are processed through several welfare agencies, including our own Norwegian Lutheran Community Service where the need is established by trained case workers.

The cost of the camp stay is largely assumed by these agencies and Camp Norge, which raise funds through donations from interested individuals and organizations. Although the greatest percentage of the children handled at Camp Norge come from some Protestant background, we are a non-sectarian camp servicing about 150 boys and girls between the ages of 6 and 14 in each two week period.

Many of the children who come to Norge are from our own church homes and pay the full rate, helping to defray expenses and to lend the "good home and training" example to the program of the camp.

We call our program "Christian Living," and endeavor to bring the children to a closer contact with our Lord through study and experience in a group-living situation. The mornings are essentially given over to

Learning that there is a different way of life than experienced by many of the children, the young campers bow their heads in grace before mealtime in the dining hall.

two chapel services divided into age levels, followed by group studies or discussions, arts and craft work, hikes in the surrounding territory to find God's hand in the beauties of nature. Afternoons include general recreational activities, such as swimming in our fine pool, or softball games. The evenings are planned as group participation efforts. Camp fires, marshmallow roasts, carnivals, stunt and skit nights, and movies are typical. Cabin devotions with both the counselor and camper taking part close the day's activities.

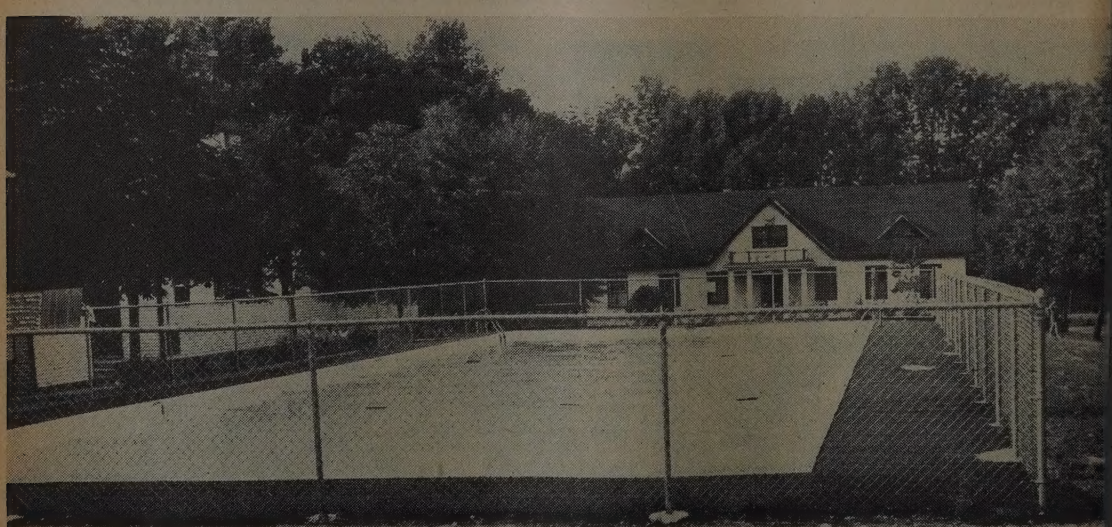
The Arts and Craft Lodge is a popular place with the children. In their unit work in the mornings, through the various craft media, they can depict their versions of what they learned from the chapel talk of the morning. Some of the results are really amazing and inspiring.

We have a separate dispensary building, with a registered nurse as part of the regular summer staff and three local doctors on call to handle any of the more serious problems.

A seminary student serves as chaplain all summer to conduct the chapel, enlist the co-operation of the counselors on training projects, plan group discussions, hymn sings, and devotions. He is available to counsel and talk with the children at all times and invariably becomes one of the most popular members of the staff.

The supervision of 150 children is indeed a problem and is accomplished by enlisting the services of dedicated students from our church colleges. These students are recruited each winter by the writer on visits to the college campuses to interview all interested people. These young men and women come as Christian servants to do missionary work and leave, I believe, after a summer's session feeling that here is a much-needed service in the work of the Kingdom. Words cannot describe the fine, consecrated job done by our staff this past summer. The Lord surely blessed their efforts.

The objectives of Camp Norge are more than just getting the children off the hot city streets and providing fresh air and country living for them. This in itself is a worthy project, but we endeavor to go a bit farther. It is our objective to try to show these children, in the short period of time allotted to us, that there is a different way of life than that which many of them have previously experienced. That there are others who are



Afternoons at camp are for general recreational activities, such as a swim in the fine pool pictured above.

hapel exercises and prayer are an important part of camp life, th services in the St. Olaf chapel each morning.

ncerned about them and their well-being, and that ere are others who love them and will listen to their oblems. That living with your fellow beings can be in and that God is a necessary part of their existence. Vith these objectives in mind and many prayers in our arts, we have humbly witnessed happy changes in any young lives.

The grounds of Camp Norge are also used as a Bible mp for two weeks each summer by the ELC churches the Atlantic Circuit. These sessions have proved of iceless value in the youth work programs of our urches as it has in other areas partaking in similar ograms. The Bible camp movement deserves the enuragement and support of our church body in its proam of Christian Education.

Vhat of the future of Camp Norge? That depends etty much on the support it receives from those who el the need of our effort. The Board of Directors of e Community Service, realizing the potential of the mp, has seen fit to install a full-time worker at the mp to carry on the work throughout the year. Adinistration, public relations, publicity, personnel, and aintenance are carried on from the camp itself and ovide a needed continuity in operation. Plans include pansion and repair of our present facilities to accomodate a larger intake of campers—providing adequate unselor leadership to guide our children with equitle salaries—providing a winterized building for the e of our churches' programs to hold Luther League d other organizational retreats and conferences. Fur- er information regarding Camp Norge may be obined by contacting the writer at Camp Norge, New ity, N. Y.

The Hard Core of Faith

Harold B. Kildahl

QUINQUAGESIMA SUNDAY
February 20, 1955
John 1:29-34

It is reported in *Time* that a certain Mrs. Knight of London recently took to the airwaves via BBC to instruct parents regarding the religious instruction they should provide for children. She said, in effect, that there was a man Jesus Christ who was crucified, but she added that we don't believe now that He was the Son of God and a virgin, or that He rose again from the grave. Thus, in a very few words, she disposed of the whole matter of the Christian faith and left her listening audience devoid of an anchor. What she did in a few minutes others have done before her. It is no new approach to religion and certainly no new departure in theological experience to have unbelievers instruct others in the Christian faith. It's quite old, really; so old that the Mrs. Knight approach can be termed "old hat." In spite of the flippancy of some and the irreverence of others, the hard core of faith remains. There are always some who have heard the message of the Word and have responded to the testimony of John, and who have remained faithful to the Savior and Lord, living their lives in the certain knowledge that the Lamb of God taketh away the sins of the world.

That is, after all, the hard core of faith. The Gospel is the good news of forgiveness. At the very heart of the Gospel and therefore at the very center of faith is the reality and the basic belief of forgiving grace. Without it the whole business of the Christian message loses its vitality. What could be more insipid than a vitiated Christianity without a Savior, a Christianity that speaks not of grace? What could be more worthless than a Church without a message, a Bible without inspiration, a Savior without a mission, a sermon without a testimony, a spiritual life without a goal? You know that the old message you hear from the pulpits of the churches, the message of sin and grace, is the real core of the faith. The hard core is forgiveness in and through the grace of our Lord Jesus Christ, the Lamb of God that taketh away the sins of the world.

Let's not dissipate our faith or relax our spiritual exercises. Let's not give in to temptation or cultivate itching ears. What John believed, we believe—that there is a balm in Gilead, that there is a fountain to which we flee, that there is a sea of mercy wider than the sea, that there is a cross on which our Savior died, that there is recourse from the bonds of sin, that there is forgiveness in the grace of our Lord Jesus Christ, the Lamb of God that taketh away the sins of the world.

Don't let the hard core of your faith become soft. Amen.

The Place Between

CHARGE TO THE PRESIDENT OF LUTHER SEMINARY

Delivered at the Inauguration of Dr. Alvin N. Rogness as President of Luther Theological Seminary, St. Paul, by his predecessor, Dr. T. F. Gullixson.

The request by the president of The Evangelical Lutheran Church that the past president of Luther Theological Seminary give the charge at this installation service does not occasion an attempt to transfer points of view or incidental traditions out of the past.

The charge comes indeed out of the past as it lives in the present and will project itself into the future.

The charge you have to keep comes in the Call which you have received from The Evangelical Lutheran Church to this office. Its focal force confronts you in the vows your Church requires of you in this holy hour.

Yet, so wide is the scope of your office and so far-reaching the influence of your ministry here, that what is called the "official charge" is more than a ceremonial rubric.

As you go forward it will be as Isaiah said: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left" (Is. 30:21). That is the voice of the revealed Word of God, the Holy Scriptures.

There will be other voices. Not only the echoes in remembrance from those who have been your teachers; but over your shoulder will come the echo of thousands, yea millions, of prayers, the prayers of our people for their pastors as they gather to worship: "Lord! We are come into this Thy holy house to hear what Thou God Father our Creator, Thou Jesus Christ our Savior, Thou Holy Spirit our Comforter would say to us." The plea of those voices touches the very heart of the Seminary's task and you will be guiding it.

You will hear the echo of a people praying God "to supply upright preachers and teachers who teach well and live well." There will come surging the sound of many voices singing between the Epistle and the Gospel lesson the hymn: "God's Word it is our heritage, our children's too, forever."

Those echoes will surge around you and your colleagues, and your students, into every classroom and every waking hour, seeking God's answer to those prayers and purposes in every man who becomes a theological candidate from this Seminary.

Other voices will challenge and charge you, not just as voices from the past, but as the living present confession of a living Church, the "Credos" of The Evangelical Lutheran Church. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." An admonition, deemed worthy of a spirit-inspired pen, y not only an Apostle but also a devout mother and grandmother were involved.

Surely it is well today, though we do every day l the Confessional documents of our Church open besi the open Bible, to remember the Scriptural loyalties a the doctrinal integrities of those confessors whose wor we make our own, and allow them upon our lips challenge the swift-coming surges and whirls of curre religious cliches and opinions.

With the call of the Church, the duties of your mi istry here, the rightful expectations of the Christi people who are the Church, you find yourself not in place apart, but in a place between.

In faculty inter-relationships the president cannot b occupy a key position, a place of great responsibili

You will walk in the place between the young m and the Church as counsellor to prospective students to their vocations.

You will, with your colleagues, find yourself in t place between parishes of The Evangelical Luther Church and prospective pastors, the theological can dates whose services are sought. This is no casual sp It is one of the contact points in the sacred circuit wh streams the unseen guidance of the Holy Spirit, and must be kept free from the corrosions caused by touch of the sweaty hands of self-interest or the gri of meddling human manipulations.

The Seminary at the apex of the Church's progr of Christian Higher Education is in a place of v importance for proving the legitimacy of that progra appeal to the benevolence of the Church.

In that apex the Seminary will have its share of stress which will arise when insisting that educat shall be *higher* education and *Christian* education at same time. The stress will arise with the insistence t the two great books of God, the whole volume of book of nature, and the whole of the Bible, shall studied side by side.

You with your colleagues will find yourselves in crucial spot between what the Church spiritually theologically is today and what it is to be tomorr Leaders of the Church tomorrow are passing thro the colleges and the seminaries today. Attitudes positions may be chosen today, and nobody will h a chance to choose the consequences which will be morrow. But the Master still says, also to seminary p

lents: "Come unto me . . . learn of me . . . I will give ou rest for your soul."

The seminaries and their faculties are in a place of entral importance in the inter-Lutheran relationships n this continent and elsewhere in the world. Basic issues re doctrinal and confessional attitudes. Within that nion of Lutheran Churches now moving forward so apidly, the place of theological education in planning nd in future development rises as an issue of prime mportance. He who walks with a strong theological aculty onward through these many relationships will ean hard on the sufficiency of God's grace.

We will find ourselves more tightly placed tomorrow han today between Roman Catholic theology and life n the one hand and the life and tendencies of our merican Calvinist-Zwinglian environment on the other. he quickened pace of the Roman program for America nd the avowed and insistent movement toward a ommon-denominator Protestantism join in making this ur future certain.

Seminarians will need more careful training than ever Symbolics and Apologetics that the historic deviations om Scriptural truth which are the "semper eadem" the Roman Catholic Church may stand revealed in ie bright light of Scripture and the Confessions.

We must at the same time teach tomorrow's pastors teach and confess that "our Churches dissent in no rticle of faith from the Church Universal," acknowlging our heritage of sacramental grace and at the me time preaching forgiveness of sins, full and free nd all of grace, as powerfully and as joyfully as a Spurn or a Wesley. This ceaseless labor to rescue truth om over-emphasis and to revive it from the starvation under-emphasis, will be no easy task.

The Church of Rome must not be left alone to conss the Bible as the inspired Word of God. It must not left alone to declare that something does happen in aptism, that there is more in the Holy Eucharist than e contribution made by the upward flight of the woripper's thoughts. Nor must our fellow Evangelicals, ey who so often would deny us the name Evangelical, left alone to supply the glow of spiritual enthusiasm r the Gospel of joy and peace. It is a good way, this ace between, but not always an easy way to find and llow.

he place between which is our special sacred responsility, is the place where sinful men and holy God meet d will meet.

Let us go and stand beside a poor soul who found mself helpless and unhelped in that place between. "I am afraid of all my sorrows, I know that thou wilt t hold me innocent. If I be wicked, why then labor n vain? If I wash myself with snow water, and make y hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me. For he is not a man, as I am, that I should answer him, and we come together in judgment.

"Neither is there any daysman betwixt us, that might lay his hand upon us both.

"Let him take his rod away from me, and let not his fear terrify me; then would I speak, and not fear him; but it is not so with me" (Job 9, 28).

Come all and stand at this place between, by the man who is caught between the tribulation and the anguish which is upon the soul of man who hath evil.

Here is the testing spot of all religion.

A religion which has no peace-bringing word in this situation, has no answer to humanity's deepest need and should cover its mouth and silently steal away.

Here is theology's clinical case. What shall our young men say to one who stands between the Law's indictment re-echoing in his conscience and a holy God?

Shall they echo the peepings and the mutterings of those who say, "It's all psychological"; "It's because of an archaic concept of morality"; "It's just an overworked conscience"?

Shall they back away that some unbelieving psychiatrist may say, "I will ventilate his phobias and transfer his sense of guilt to myself"; shall we turn on the radio loud—that the blare of the noise-making world may drown the voice of his conscience?

They will say, and we with them, "You are mistaken, brother. There is a 'Daysman.' There is One to stand in the place between, there is an Advocate, there is a Mediator, there is One who 'was made to be sin for us that we might be made the righteousness of God in Him.' "

They will teach him to confess:

"I believe that Jesus Christ is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood, and with His innocent sufferings and death."

Your students will teach him to sing, and we still sing with him:

Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy I shall lift up my head.
Bold shall I stand in Thy great day,
For who aught to my charge shall lay?
Fully absolved through these I am,
From sin and fear, from guilt and shame.

Here too, my brother, is your recourse when that charge to keep which you assume today is laid down at end in His presence.

Footnote to ELC History

EDITORIAL BOOK COMMENT

Each time some person takes the time and trouble and incurs the expense of producing a volume which deals with some phase of the history of The Evangelical Lutheran Church, we rejoice. These monographs not only record permanently the history of some institution or event of our Church. They also help pave the way for the writing of a comprehensive history of our Church. It is not derogatory to speak of them as "footnotes to ELC history."

Such a volume came to the editor's desk a few weeks ago: *Memorial History, Lutheran Normal School, Sioux Falls, South Dakota, 1889-1918.* The book is compiled by Professor Sivert A. Jordahl, who was himself a teacher at the school from 1898 until 1918. He has published it privately and offers it for sale at $4.00 per copy. His address is 1002 South 7th St., Moorhead, Minn.

In an attractive 125-page cloth-bound volume is contained the story of an educational institution which was established by the Norwegian Synod in 1889 and which served its Church faithfully and well in the specialized field of teacher training until 1918 when it became a part of the present Augustana College which now occupies the former normal school campus.

The Norwegian Synod needed a normal school, not only to supply teachers for its own parochial schools, but also to render service to the communities in which it was strong. An attempt at conducting a normal training department in connection with its major educational institution, Luther College, Decorah, Iowa, was not successful. After not a little discussion, a generous offer of land and other inducements by the city of Sioux Falls was accepted.

For 29 years Lutheran Normal School served the Church. The story has a sadly familiar ring: too little means; more support by far in theory than in practice by the sponsoring church body. But the other side also has a familiar ring: capable and self-sacrificing service by administration and faculty; high ideals both religiously and educationally; students drawn from the homes of the Church who knew what they were at the school for and who got the most possible out of their stay. In a purely objective way, possibly quite unintentionally, Professor Jordahl gives us a picture of those far too seldom appreciated servants of the Church—the teachers and administrators—which should never be forgotten.

The material which the author has compiled is very comprehensive. It covers every phase of the life of the school. He has edited it carefully and well. We recommend the volume to anyone who is interested in the history of our Church generally and in the life story of its schools particularly.

EDITO

"Who Foll

Some of the readers of this issue will glance at the article entitled, "The Church Under the Red Flag" and will leave it unread. Not the most optimistic editor believes that all his readers are "cover-to-cover" people. If any one who has passed the article by chances to read these lines, we urge him to turn back to it without delay. In the editor's opinion, it is one of the most remarkable articles we have published in several years.

In part, it is the story of an apostate Church, of a Church which was not able to stand successfully in the face of persecution, or at least threatened persecution. In the face of the Communist power in China, there were some—no one knows how many—who took the way out of pretending continuation in the Church while in reality selling out to a government which is actively and avowedly anti-Christian.

The thoughtful person may pause when he reads about this Church of a great apostasy, not so much in order to condemn it as to ask himself, "How would I fare in like circumstances?" Imagine a situation where the Christian in our land is confronted by a government which is in itself a religion, a religion which is actually the antithesis of everything which Christianity stands for, but which claims to be the friend of the Church. It takes Christian stamina of a very high order to assume the martyr's role in such circumstances, and not all of us are made of such heroic stuff. Let American Christians ask themselves, "Do I love Christ so much that I will give up everything and incur the enmity of the most powerful totalitarianism in the world rather than deny Him?" We fear that many of us would not pass that test too well.

In part, it is the story of a Church that stands the test. a Church which will live in the history of the faith as long as men believe and which will be one of the brightest candles on the Lord's altar throughout all eternity. What it costs to remain faithful under those circumstances is unimaginable; we have indicated a small measure of it above. It is the way of martyrdom, and no one knows how many martyrs Christianity has had in China the last years. And if one's life is spared, it is still the way of suffering.

If the secure American Christian finds it difficult to condemn the apostate, in the light of the weakness he knows in himself, he finds it still more uncomfortable to risk comparison with those of his faith who are w

RIALS

His Train?"

ing their new "Book of Acts" in China today. How small and sordid do not our little virtues and our lesser faith loom up in the light of those who are lifting the banner of the Cross high in China today!

It is largely a native Church of which the article speaks. The statement is made that probably not more than ten foreign missionaries remain on the mainland of China today. At least one of them is a Lutheran and an American—the Rev. Paul Mackenson, graduate of our own St. Olaf College, member of the clergy of the American Lutheran Church, a missionary on loan from that body to The United Lutheran Church in America. He has been a captive of the Communists in China for two years or more now, and about all that is known about him is that he is still alive.

What is it like for one who has walked under the shade trees of Manitou Heights, one who has known the ways of peaceful American life, to be thrust onto the unshaded and cruel paths of persecution? If he lives and is released, perhaps he will try to tell us. In the meanwhile, what Christian can do otherwise than envy a man whose faith stands up under trials such as those? A while ago, the editor of *The Lutheran* wrote that if he could be anyone but himself, he would want to be Paul Mackenson. We think we know how he felt when he wrote that. Is there anything higher than to remain true to Christ when one is completely in the hands of His enemies?

Actually, the lessons of an article such as the one to which we refer are chiefly two, both of which we have already alluded to. It may be well to recapitulate.

The first one is simple enough: If any poor, deluded soul still thinks that the organized Christian Church can continue and prosper under Communism, this article should convince him of how unrealistic he is. Notice that we refer to "the *organized* Christian Church." The Church itself can live under any conditions, as the article also demonstrates. But there still seem to be those who believe that Communism and a prospering Church can exist side by side and can co-operate. It can't be done. The Christians in China are seeing Communism as it is, and what they are seeing is no different than what the Christians in Germany are seeing. Christianity and Communism are two religions, and only one of them is of God.

The second lesson is not so simple. Perhaps it may be put this way: Fair-weather Christianity does not do well in times of stress. That is the fact which makes one wonder about the future of the organized Church. For example, just how strong is the Church in America? Not in buildings and wealth and in the size of its membership. Rather in the things of the Spirit of God. How many of us, under the circumstances described in the article, would be found in the faithful Church, and how many in the Church of the apostasy? In the words of the old familiar missionary hymn about the Son of God going forth to war, how many of us would be found following "in His train"? Let each answer for himself.

Salute to the Duplicator!

At last the church office duplicating machine has made the grade! It has reached the zenith of prestige in the congregation! It has found a prominent (and, we suppose, permanent) place in the official Parochial Report of a Lutheran Congregation! Here it is, just as it appears in a parish paper which comes to our desk. It is not exactly adjacent to, but neither is it far removed from, such more familiar rubrics as "Membership," "Baptisms," and "Church Attendance." This is the way it looks:

Stencils cut—275
Mimeographed matter—91,554

Thus, in a mechanized world, the Church keeps pace. But office efficiency is still no substitute for old-fashioned Christian zeal.

Children of Their Day

Religious News Service recently supplied its clients with a little story from Scotland which will make no headlines but which might merit this little nook on the editorial pages. Dr. D. B. Heriot, headmaster of Kaimhill School, Aberdeen, it seems, made a speech before the Rotary Club of his home city in which he evidently paid his respects to certain phases of child upbringing in our day. In the course of it, he suggested the following "new bedtime prayer for present-day British school children":

Bless the clinic which weighed me with care,
And the nursery teacher who tooth-combed my hair,
And the youth movement leaders so toil-worn for me,
But my mother, God bless her, never sees me.

Which we submit to our readers, not altogether facetiously, as a left-handed contribution to the general subject of the care and training of the children God has given into Christian homes.

The Church Under the Red Flag

Rolf A. Syrda

There are seemingly conflicting reports that come out from Communist China concerning the condition of the Church. Some reports indicate government favor—others opposition to the Church. Some show a Church that has conformed to Communism—others a Church that is living precariously in opposition to its tenets. This seeming conflict may not be a conflict at all. It may be that two different church situations are being described. Allowing for varying degrees of application of Communist dictates by local officers, there is still no doubt that there are today in China two distinct church units existing side by side and in contra-distinction to each other.

The one is a Communist-controlled Church that has permitted itself to be re-organized by the government and has therefore become a tool of that government to be molded and shaped to suit its purposes. There is also the other Church, which remains true to the faith of the Lord Jesus Christ and has kept the spiritual purpose of the Church clear. By and large this Church is meeting opposition and difficulties indicating that the government would like to have it exterminated.

AN APOSTATE CHURCH

Illustrating the former Church we have a very illuminating document reported in the government-controlled periodical called *The New Church,* published in Hankow, November 1, 1954, giving the four decisions of a Chinese Nationalist Christian Conference held in Communist China:

"We came from all parts of the nation, 232 delegates, to convene in our capital city, Peking, holding our National Conference of the Protestant Christian Church. After careful deliberation we have come to the following decisions:

"(1) With the goal of opposing imperialism, loving one's country, and loving one's Church, and promoting the uniting of believers from all Churches, a step forward was taken in inaugurating the Three-self Patriotic Movement. In regard to the faith of each denomination, its government, its ceremonial usage and rules, we adopt the policy of mutual honor and respect.

"(2) We support the draft Constitution of the Peoples Republic of China, and with the people of the Motherland energetically work for the Socialization of Society. We hold precious the religious freedom as guaranteed in the draft Constitution, and pledge that we will not extravagantly use this inherited right by doing anything in the future which would not be of benefit to the People. We pledge loyalty to country and to be law-abiding, walking in a righteousness fitting th public.

"(3) We summon the Christians of the whole natio to positively enter into the movement for the protectio of World Peace. We are determined to oppose America imperialism's aggression on our sacred soil of Taiwa

"(4) We encourage the Christians of the whole natio to conscientiously continue the love of country studie to wipe out the remaining imperialistic corruptio clearly distinguishing between right and wrong an between good and evil; and in purifying the Church

You will note that even though this was reported t be a church assembly there is nothing in any of th four decisions passed that refers to the specific wo of the Church as a dynamic evangelistic force within nation. It does thank for religious freedom, but pledg the members of the Conference to use their religio under the government's direction according to its d tates of policy. In other words, the above report describ a Church that has made itself subservient to the St and has forgotten its dynamic purpose in order to ser the State as the dominating principle of its organizatio

CHURCH OF SUFFERING WITNESS

Concerning the other Church, we do find occasio reports leaking out that indicate that in spite of diffic ties there is a growing concern about spiritual matte In some places the leaders of this Church are able act rather openly. In other places they have gone und ground.

One recent report told of a young girl from Hongko who was going away to school and dreaded being for to live together with other girls in the dormitory this Communist-controlled institution. To her surpr she found a large group of Christians in the dormit with whom she could have daily fellowship. The f who are able to work rather openly are in the mino and are able to do so either because of their own prest in the eyes of the people or because of laxity of l officials.

Generally, the picture is difficult. The Rev. T. I. I who has studied this situation very carefully, write follows:

"We Christians of the Free World have no concep of what our brothers and sisters in the faith are exp encing in China as they seek to be faithful to their L and to the Christian doctrine. We know little of w they have experienced or will be experiencing in future. We know almost nothing of the persecuti which have taken place in the Protestant Church du the past four years. We do know something about

issionaries. Out of approximately 4,200 Protestant mis-onaries who were in China in 1948, there were prob-bly less than ten left in the beginning of 1955, and everal of those were in prison.

"Though we have no definite Protestant statistics, we o know that the faithful are suffering. We know of ne pastor—a refugee from his own parish—who recent-y made the statement that no one could be a Christian n China today and live, unless he was a Christian secret-y and silently. We know of church leaders who have een tortured and imprisoned with the idea of break-ng them and securing their surrender to an organiza-on controlled by the State. One such leader recently ame out of a prison, not as a 'red convert,' but as a alwart soldier of Jesus Christ.

"Communism will boast that it does not persecute he Christian Church in China, and that there is free-om for all religions. But they have trained men of he Church to be their cat's paw: to do their work. No oubt thousands of Protestant Christian leaders are also nguishing in prison or have been done away with. heir removal or liquidation was not done by the gov-nment, but through government-used new church fficials. I think of a highly placed official on the Stand-g Committee of The Chinese Three-self Patriotic ovement. He gained public attention in the fall of 51, when he was one of the instruments bringing harges against an evangelical pastor in Honan Province. he charges minutely described in the trial were that e accused preached the Word when he should have en engaged in 'Studies' and meetings under the direc-n of the government. He was given a public trial by e Church, sentenced and imprisoned in December, 51. The following fall the official who played a large rt in that prosecution was made a bishop. September -25, 1954, this same man was the Chinese Church's presentative to the Convention of Churches from emocratic Nations at Weimar, Germany."

AIN-WASHING

stor Lee has also translated the following account m the *Kung Sheung Daily News* of Hongkong estab-hed November 8, 1954:

'The Communist Government, in order to increase its ntrol of the Protestant and Catholic Church, particu-ly in the Hankow area, set up in September at Tung i Li of the Old French Concession in Hankow, udy Lectures' for both the Protestants and Catholics, uiring pastors and priests to attend from all cities of Province for a five month course of 'brain-washing d preaching' (Hsi Nao Chiang Hsi). After the com-tion of this course, each person will be given a 'certi-te of permission to preach' (Ch' uan Chiao Hsu K'e eng). The government has decided that preachers st have this permit. If not, they will be severely pun-

Dr. Peng Fu, president of the Lutheran Church of China, center rear, at a baptismal service.

ished. If one fails to obtain this permit, he will not be permitted to preach."

Hongkong is in one sense the bright spot for the nations of free enterprise in East Asia. In another sense it is a backwash of some of the misery that has arisen on the mainland and where the human wreckage floats up to appear for a little while either to just exist and pass on or else to find a permanent hope. Our Lutheran churches are at work in this area both through Lutheran World Relief and in direct missionary activity.

THE PRICE OF A SOUL

The man who has been in charge of the Lutheran World Relief is Mr. K. L. Stump who has recently been granted additional medical help for his great work. One of the incidents that he records from his life of service in Hongkong illustrates so vividly the need that is found there that I would like to quote it almost in full:

"On the other side of my desk stood a man in blue work pants and an outworn jacket of no color. 'Six years ago,' he said, 'I was a schoolteacher in Peking. Then the Communists came and I fled with my family to the south.' Before my eyes I saw the endless stream of Chinese refugees fighting their way through the cold and heat, rain and drought, a march of hunger and exhaustion.

"He continued: 'In the beginning I could find odd jobs, but for the past two years there has been no regular work. We now have three children; the oldest is nine years of age, but I cannot afford to send him to school. My wife was found to suffer from cancer. Twice she has been operated on, but now the hospital will not admit her again. "It is hopeless," they say. My health was examined too and I was told that T.B. has begun

(Continued on page 171)

Interview by Mail

Mrs. L. E. Meierding

For several years, I have been wondering how one might awaken the average member of a congregation to the tremendous challenge of our World Mission program.

Surely, the believing Christian cannot fail to respond to Christ's command, "Go ye, and make disciples of *all nations.*" And yet we average not much over one dollar a year per baptized member for the Foreign Mission work of the Church. Doesn't this indicate that we have not yet reached our members with the challenge?

We deplore the state of the world at present. As Christians we would quickly say, "The World needs Christ," —yet what are we really *sacrificing* that the world may hear of Him *for the first time*?

How can Christian America condemn China for falling under the heel of godless Communism, when only a very small segment of China's population has ever even heard the Gospel message? Why are we so complacent concerning the part we play in bringing Christ to the world?

These and other related thoughts prompted me to send some statements and questions to each member of the Board of Foreign Missions. The answers received have given me much food for thought; while unable to share all of them with you, I have selected some for your consideration.

Question: In the ELC we are almost a million strong. Could not one million people, *working together with God,* virtually change the course of world history? What would happen if all of us began to *give generously, pray earnestly,* and *inform others* of the opportunities before us today in world missions?

Answer 1. If we all worked together for world missions and Christ, we would not have to worry about "peaceful co-existence." *We would have it.*

Answer 2. Christ was not afraid to launch out to "turn the world upside down" with only a handful of followers. If all of our members would catch the vision of seek all for Christ, giving of their utmost strength, means and talents, there is no doubt that unbelievable results would follow.

We must remember that the world evaluates our Gospel to a large extent by what we expend of ourselves and what we have in the interest of the Kingdom. They have no reason to believe that the Gospel is worth listening to when the largest portion of our members are totally complacent about getting it out to those whom they know must *perish* without it.

It is my conviction that believing prayer is one of the potentials for the Kingdom that has scarcely begun to be used as it ought to be. It is humbling to state this, but I believe that I, myself, am only beginning to grasp its possibilities.

Answer 3. Your question surely stirs the imagination. One can hardly realize the potential possibilities that confront our Church. The one trouble is, of course, that we realize that we cannot stir all the lukewarm members of our churches to work together with God. If we could arouse a fair percentage of them, what great things could be accomplished. Certainly, we must keep on trying to arouse as many as are willing to give heartfelt service. The only way to do this is to confront them with the challenge!

Question: Publicity seems to be the order of the day! Every cause of any importance is publicized by radio, newspaper and television. How might we give added publicity to world missions to arouse Christians to its tremendous challenge? What about well-organized and publicized Mission Festivals on the local level? These might include outside speakers on Missions, a well-planned fellowship smorgasbord, featuring dishes from foreign lands (with each family bringing a food contribution—no charge involved), World Mission poster contests in the Sund school with the entries on displ booths with mission articles also display, etc. Publicity and fellows might well prove a happy combinati

Answer 1. As I remember my you we used to have Mission Festivals. ways the Church was better for the I believe these must come again the local level to give proper challen

Answer 2. I like your idea. If could be done through the WMF think it would do much to public missions. I surely would like to see own Aid try something like this. certainly would put missions before

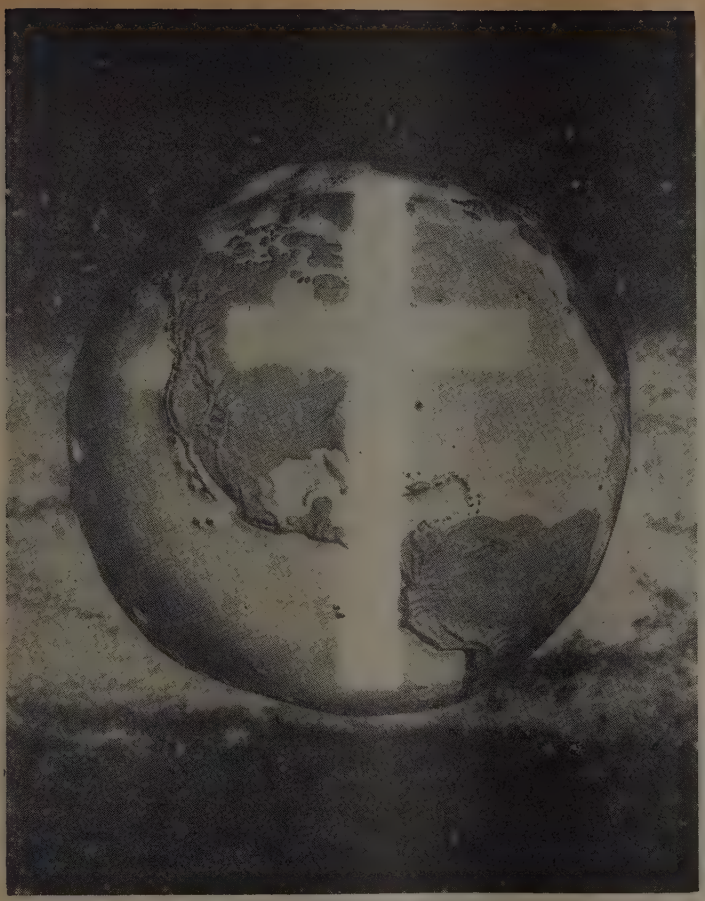
Answer 3. Publicity is my own we est point! Yet I am convinced that have no right to criticize the worldly of the medium of radio and televi until the Church has had enough secration to use it for good. These not creations of man; they are dis eries of possibilities that God put th

The idea of Mission Festivals fea ing things that portray the life thinking of other lands appeals to me. It is very vital that we sh enlist our Sunday schools in a concern for the program of evang ing the world. The poster idea ap very much also. I believe, too, singing the burden for souls into yo ful hearts is a powerful medium.

Answer 4. I have for some thought about Mission Festivals o local level. Perhaps some migh tried on a circuit basis, similar t P. T. R. missions and our stewar "Looking Glass" conferences. It w be good to come together unde theme of the Great Commission, thew 28.

Question: How can we best cha our growing children to not only and pray today, but to be willi go forth later as teachers and mi

These pages were prepared by Mrs. L. E. Meierding, general Foreign Missi secretary of the Women's Missionary Federation.



"Go ye, and make disciples of all nations."

aries all over the world? Are we teaching missions as something interesting that goes on in foreign countries, but failing to give children the vision of how they might assist with the program? How can we put them on fire with enthusiasm to help with God's program abroad as well as at home?

Answer 1. In the same way in which we seek to stimulate interest in the work at home—by acquaintance with and commitment to Him who is the Lord of the Harvest everywhere.

Answer 2. One of the most effective ways to interest young people in Missions is to present the need as well as the hardships that go with missionary work. It is necessary to make it a real challenge and as true to life as possible. The fact is that ever since I came into mission work forty years ago, our Church has never been short of men and women that would go out, *but we have not had the money to send them. Our people have not had the love to give the way they should!*

Answer 3. Some congregations have set aside a certain Sunday each month as Mission Sunday and take up mission offerings at that time. I think that on each of these Sundays it would be a good thing to present something about a certain mission field in the Sunday school. Films are available that could be shown.

I wonder, too, if it would not be wise to acquaint our children with present day heroes of the mission fields. They are hero worshippers. Why not tell them of Dr. Skinsnes, both Jr. and Sr.? Think of the work that Dr. Skinsnes is doing in Hongkong among the lepers!

I think every boy and girl in Sunday school should be given one of the prayer pamphlets that tell who our missionaries are, and where they are. These are available at our Foreign Mission Office. Then, too, it would be a very effective project to keep the children posted on the particular openings that might present themselves as a challenge to them, such as the field of medical missions, evangelistic work, teaching, literature production and many other areas.

Question: Our Sunday school of 650 is supporting a missionary. The $1,600 comes in chiefly in nickels, dimes and quarters. What would happen if we adults began giving in proportion to our blessings? The support of a missionary should certainly be no problem for the average congregation.

I believe in sponsorship, because I feel it personalizes missions. We come to know our missionaries through correspondence, and since we know their immediate problems, we discover a deep need to help them through prayer. We hear of those who question sponsorship because it might interfere with giving through the budget.

I feel that the publicity achieved through sponsorship tends to broaden our understanding of the work of the Church and that as our intercessory prayer life deepens we become more than ever aware of the budget challenge. To me sponsorship is a means of helping the members of a congregation to see their world-wide responsibilities. Do you agree or disagree? What has been your experience with sponsorship?

Answer 1. I believe that sponsorship personalizes world missions. Any legitimate aid that will bring the work of the Kingdom close to the people is commendable.

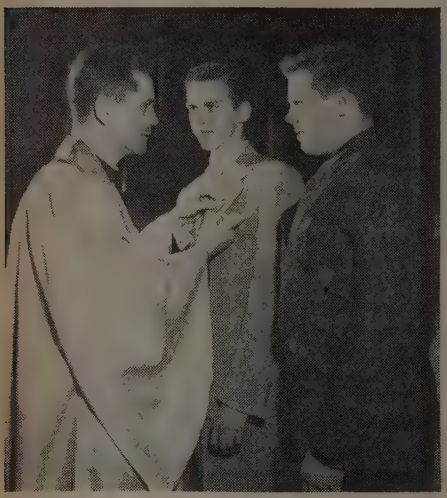
Answer 2. I am in full agreement with you about sponsorships. Frankly, if our people learned the blessed experience of giving to God first, and giving proportionately, they would have to find sponsorships in order to place the money coming to work.

An estimate of income was made in a congregation (located in an area which was in the lowest income bracket in the city according to the 1952 census figures). Even though radical discounts were made both in numbers and estimates of income, the tithe for that congregation for one year would have exceeded $213,000. *It is an interesting thing that congregations that*

(Continued on page 174)

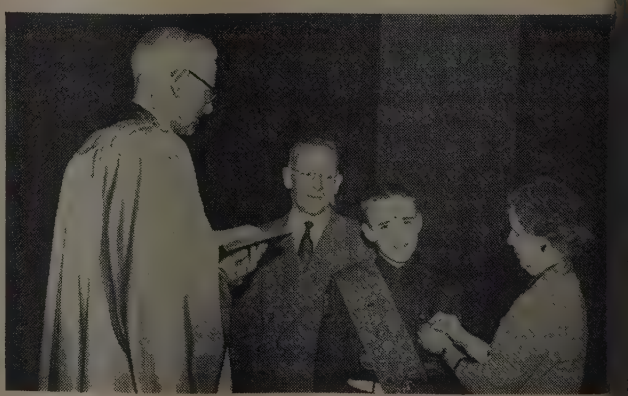
Boys' Work in the E.L.C.

Loren M. Nes
National Directo



Pictured at the left are Scouts Royal Luecke (in uniform) and Wayne Larse receiving their Pro Deo et Patria Awards from the Rev. Hoover T. Grimsby Ascension Lutheran Church in Milwaukee, Wis. The above photo is of the awar presentation to Eagle Scout Roger L. Serwold at First Lutheran Church in Poulsb Wash. Pictured, left to right: Mr. and Mrs. O. E. Serwold, Jr.; Roger; Past Alfred M. Karlstad, and Leon Gervais, Scoutmaster.

The center left photo pictures the presentation of the Pro Deo et Patria Award in First Lutheran, Dows, Iowa, to Star Scout Robert E. Lemke. In the picture are, left to right: Scoutmaster Elmer Westlund; Arthur Lemke; Pastor A. J. Tolo; Scout Lemke; Mrs. Arthur Lemke and Clair Waller, Explorer advisor. The center right pictures the award when given to Wayne Stordahl at Cornell Lutheran, Cornell, Wis. Left to right are Helge Grotte, Scoutmaster; Mr. and Mrs. Roy Stordahl, Scout Stordahl and Pastor John Alver. At the extreme right shows Life Scout William Brennom receiving the Pro Deo Award at Our Savior's Lutheran in Whitehall, Wis. Left to right: Pastor O. G. Birkeland, L. O. Brennom, William, and Mrs. Brennom.



Meditations for the Family Altar

J. R. Hestenes

TOWARD THE FIRST SUNDAY IN LENT

The Lesson: Revelation 12:9-11

The Gospel: Luke 10:17-20

Monday, February 21
HE KNOWS
Read Hebrews 4:15-16

For we have not a high priest who is nable to sympathize with our weaknesses, ut one who in every respect has been empted as we are, yet without sinning.

Here is a truth to remember, especially moments when we are overwhelmed ith feelings of guilt. We never need to un away from Jesus, our High Priest, in hame. The blackest heart and the worst n can be changed and forgiven by Him. le knows our humanness. He understands he trouble we have with these natures of urs. And if we will lay it before Him e will not be scolded for it. The only ing He desires of us is that we repent d seek in all seriousness to overcome e weakness or tendency we have to sin.

Sometimes parents say to their children, Remember, if you ever get into trouble, ou can always tell it to us." Even if it deeply wrong, good parents seek to nderstand. They do not accept the sin. ut their child. God does exactly the me.

We thank Thee, dear Jesus, for Thy ve and precious forgiveness. Amen.

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Thursday, February 24
GET ALONG
Read Hebrews 12:14-17

Strive for peace with all men, and for e holiness without which no one will see e Lord.

The Bible is not as impractical as some cuse it of being. On many counts it mes right down to earth, down to the ry place we are, and offers very ordinary ggestions. Here we have, "Strive for ace with all men." Another way of tting it is this: "Get along with everydy."

This art is not simple, and the Bible es not say it is. But it says that we ould try. This is one of the testing ints of what sort of people we are, and what sort of place or person we get our as from.

The ability of getting along springs m a desire to be holy, to be Christ-like. true Christian should get along gracelly with all people. He is not asked approve everything people do, but he asked to deal with the people. God does, d so should we.

Teach me to love, even as Thou hast ed me, O God. Amen.

Tuesday, February 22
THE FRIEND
Read John 15:9-17

"Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you."

Jesus presents Himself as a friend, and for that reason it is not wrong to think of Him as such. At the same time we must bear in mind that He is a friend to those who allow Him to be; those who do what He has commanded. Persons who believe in Him and follow in His steps are His friends.

Jesus has proved His friendship. This He did by laying down His life for man, even while man didn't care, while man was a sinner. On the part of Jesus it was an outright act of love. We prove our friendship to Him not simply by bowing our heads, or merely saying so, but by our whole life.

To have Jesus as a friend is to be greatly blessed. If this is true with us, let us be thankful and each day walk in such a way that it is plainly true that the Friend is at our side.

We value Thy friendship, O Jesus; keep us ever true to Thee. Amen.

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Friday, February 25
NOTHING HAPPENED
Read Matthew 11:20-24

Then he began to upbraid the cities where most of his mighty works were done, because they did not repent.

They had been given so much, had seen so much and heard so much, but nothing happened. The Son of God walked among them, but they didn't see it. People were cured of sickness and made to stand up on their feet, but other people were not impressed. These cities held people who were no different even though Jesus had been there. They did not repent.

A man once confessed that he was afraid. He had been baptized when he was a child, went to Sunday school, and attended services regularly for twenty-five years. But nothing vital had happened to him, in him, or through him. He wondered what was wrong. It turned out that he never went all the way and accepted Jesus. He never repented and took Him for his Savior.

Here is something for all of us to ask: Has Jesus made a real change in me?

We pray, O Christ, that Thy labor for us shall not be in vain. Amen.

Wednesday, February 23
ASH WEDNESDAY
Read Genesis 3:1-15

"I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel."

Ash Wednesday is the beginning of the Christian observance of Lent. During the season leading up to Holy Thursday, Good Friday, and Easter, we meditate upon the passion and death of Jesus. We recall the great story of the love of God, the fulfillment of His promise to our first parents following their fall from grace.

Gratefully we think upon the suffering Jesus, how indeed His heel was bruised, and how He suffered the worst man could do to Him. He was spit upon, laughed at, treated shamefully, and killed like a common criminal; He died bleeding and rejected.

But we look beyond that too, to victory. Satan's head was bruised. He was routed, whipped, defeated. He was stripped of power to destroy man eternally, if man would look to Him who brought victory.

Bring us humbly into the presence of the memories of Thy sufferings. Amen.

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Saturday, February 26
TESTING
Read Genesis 22:1-14

After these things God tested Abraham.

Why should God do that? After asking him to leave where he was and strike out and keep going until God would show him where to settle down! And after telling him he would have a son in his old age, and Abraham believed Him again! And after making all manner of promises to him! Then why should God ask him to sacrifice his son Isaac to prove his obedience? It was a test of his faith, his obedience, his trust.

We still keep asking why things happen to us, or why Christians have to suffer, or why there is trouble and disappointment. The answer is the same. God does not design trouble for His people, but He often uses trouble experienced by them as a means to try faith. It isn't how we do in the sunshine that means anything; it's how we stand up in the rain that counts. We are tested, not so much on level ground as on the hills.

In all trials, great or small, may we be faithful to Thee, dear Father. Amen.

Here and There on the Christian Front

Edited by Raymond M. Olse

DULLES: PEACE BASED ON MORAL LAW

Secretary of State John Foster Dulles, inaugurating the centennial of the Young Women's Christian Association, had a number of things to say about peace, "one of the most beautiful and honored words of our language." He said that God-fearing peoples want peace but it must be based "on the moral or natural law which is not man-made." Such peace presupposes rules of conduct which promote harmony. The sanction for those rules is primarily a voluntary subjection to moral law, and not arbitrary imposition of a police state.

Pointing out the misuse of the word "peace" by Communists, he said: "We must always look behind this talk to the nature of the Communist system. It is not a peace system, but a force system, for only force can suppress the aspirations of men's souls." He said the United States makes its contributions to the peaceful settlement of international issues by heeding the Biblical injunction to be "slow to anger."

He reviewed events of the past year, which had included many acts of peace. He named the settlement between Great Britain and Egypt of the Suez Base controversy; the pact between Italy and Yugoslavia with relation to Trieste; the Manila conference of last September out of which emerged the Pacific Charter; the work of the United Nations in harmonizing the actions of nations; and the present plan for Western European Union.

NEW PROPOSAL IN INDIANAPOLIS

The Indianapolis Board of School Commissioners, which recently failed to approve an experimental religious heritage curriculum for the public schools of that city, is now considering a plan to make religious heritage materials an integrated part of the social studies curriculum. Under this plan the part that religion played in various historical, social, or economic events or movements would be taught as part of the general subject being considered by the class.

The original plan had been worked out by Dr. Herman L. Shibler, general superintendent of education, and representatives of the Protestant, Roman Catholic, Christian Science, and Jewish faiths. It would have provided for a three or four-week concentrated study in a semester, in the junior high years, of the contributions of religion to our history and culture.

The integration proposal, now under study, has the tentative approval of some who opposed the original plan. The new president of the Board, Mrs. Dale DaVee, said, "We should make it plain that we are teaching 'about' religion, not teaching religion."

BIBLE SOCIETY LEADERSHIP CHANGES

RNS Ph

The retirement on February 1 of Dr. Francis Carr Stifler of New York, secretary for pub relations of the American Bible Society and editor of its publication, "Bible Society R ord," for 18 years (left), was announced by Dr. Robert T. Taylor, the society's gene secretary. He will be succeeded in both posts by William F. Asbury, a native of Taco Washington (right). Dr. Stifler, 70, was guest of honor at a luncheon on January 26, which time the society introduced his successor. The new secretary was international fi supervisor for the Christian Children's Fund and Far Eastern correspondent for the Chris Herald.

TWENTY MILLION FOR THEOLOGICAL EDUCATION

John D. Rockefeller, Jr., has given $20,000,000 in securities to strengthen and develop Protestant theological education in the United States. The gift is believed to be the largest single grant ever made for religious education purposes. It was made to the Sealantic Fund, a corporation Mr. Rockefeller set up in 1938 to administer some the gifts in his general program philanthropy. The letter accompany the gift said simply: "I am giving your corporation as of this date sec ities having a present market value approximately $20,000,000. The p pose of the gift is to strengthen develop Protestant theological edu tion in this country."

The director of the Sealantic Fu Dana S. Creel, said that "the fund plans pretty well under way for of the money, but the plans are yet complete and there can be no ther announcement at this time." Board of Directors, he said, would tribute the grants "within terms of erence established by the donor."

Dr. Henry P. Van Dusen, presi of Union Theological Seminary, c menting on the significance of the said: "I believe Mr. Rockefeller's ir est is representative of a very mar and rapidly mounting appreciation the central function of the Chur in the world's life today and of

tal significance of the role of the ergy in their leadership."

ABOR DELEGATES SEEK 'UDY OF SCHOOL ISSUE IN B.C.

elegates to the annual convention of e British Columbia Federation of La- r called for a royal commission to udy the "separate schools" question. he issue has been a controversial one British Columbia for almost half a ntury. By their action, the delegates dorsed the report of a special sub- mmittee set up to investigate the estion of whether discrimination ex- s against Roman Catholics and their hools in the province. The sub-com- ittee had reported that only Manitoba d British Columbia in Canada have arrangement for giving support to arate schools and providing for ir operation.

Meanwhile Ray Williston, B.C. Edu- ion Minister, has made it clear that e government of the province is not pecting to change its position. He d, "We are committed to a public hool system in B.C., and I see no dication of any change in that policy the moment."

In recent months, controversy over te aid to separate schools has been rived by the appearance before the C. cabinet of two delegations—one presenting Roman Catholic schools o argued for some form of financial ief; the other, opponents of aid to urch schools. During the last few rs, the separate schools question has come a major political issue.

DEFENSE E ISRAEL

ba Eban, Israeli Ambassador to the ited States, speaking at Notre Dame iversity, told his hearers that "an derstanding of the spirit of the ristian world ranks very high among ael's chief aspirations." As he re- ed to Jerusalem and the efforts put th to place it under international trol, he pleaded against such action. e are fully aware," he said, "that ny causes and assets sacred to Chris- ity lie within our control and de- nd our most vigilant reverence. is consideration has led us constant- n recent years to proclaim our readi- s to place under international in- nce the Holy Places in Jerusalem ich are the cradle and inspiration of the Christian faith. By such a solution, reconciling the full political independence of the people of the Holy City with international interest in that which is truly universal in Jerusalem, we could achieve a double purpose."

Mr. Eban also told his listeners that the unfolding of Israel's new career as a nation is "a matter of moment and concern" to the Christian world. "The great issue in this generation is drawn, not between Christianity and Judaism, or between Israel and the Christian nations," he said. "The frontier lies rather between those who assert and those who deny the supremacy of faith and freedom. You and we occupy different areas of tradition, experience, and outlook, but we occupy them on the same side of that fateful demarcation. Our differences are not insignificant, and we should not be disposed to obscure them. But if the rise of Israel is a victory of the human spirit, a triumph of international integrity, a burden removed from the universal conscience, the addition of a new voice to the symphony of human freedom, then this is a victory for the Christian cause as well as a direct salvation for the Jewish people."

WORTHY OF NOTE:

Efforts have again been made in Congress to strengthen the hand of the Postmaster General in dealing with obscene material sent through the mails. Bills which have been introduced give the Postmaster General authority to impound mail whenever he has reason to believe the statutes against indecent literature are being violated. A loophole in the present law permits an accused dealer or publisher to continue using the mails until the charges against him are reviewed and decisions made. . . . Bills proposing a temporary state commission to study New York's marriage and divorce laws have been reintroduced in the state legislature. Sponsors of the bills claim backing from the New York State Council of Churches, the Protestant Council of the City of New York, and the New York Board of Rabbis. One of the principal foes has been the State Catholic Welfare Committee. . . . A plan to unite the three major Presbyterian bodies in this country has been defeated by Southern Presbyterians. More than the necessary 22 presbyteries of the Presbyterian Church in the U. S. voted against the merger.

CHURCH LEADERS HELP QUIET CONVICTS

RNS Photo

Members of a seven-man committee of religious and civic leaders who persuaded armed, rebellious convicts to surrender in Massachusetts State Prison, tell their story to the press. Left to right are: Patrick J. McDonough, member of the Governor's Council on Paroles; Erwin D. Canham, editor of the Christian Science Monitor; the Rev. Howard P. Kellett, Protestant chaplain at the prison; the Rev. John J. Grant, associate editor of The Pilot; weekly publication of the Boston Archdiocese (Roman Catholic); Dr. Samuel Merlin, prison physician; the Rev. Edward F. Hartigan, prison Catholic chaplain; and Sumner H. Babcock, president of the Boston Bar Association. The committee, named by the convicts, also obtained the release of five guards and six other inmates held as hostages for nearly 83 hours.

The Television Picture—1955

O. H. Hov

A MISSIONARY MINISTRY TO MILLIONS

Did you know that a major religious television program would reach people in numbers at least equivalent to having *every* pastor in the ELC visit 3,000 homes and 10,000 people *every* week?

That for 70c you can reach 200 people on television compared to one through normal channels of church operation?

The effect is different, of course, and yet a well-planned TV program may well reach and influence people whose homes a pastor might not even be able to enter.

In spite of the cost of commercial television, competition is keen among commercial firms for TV programs and time because it is so *tremendously effective*. It pays in the response it stimulates.

Television used for the Lord could well become a major factor in stimulating a spiritual response which could bear mighty fruit for the temporal and eternal well-being of men the world over!

GOALS OF TELEVISION

These are the goals of ELC television as now envisaged:

(1) The development of an intersynodically produced and supported major series for national distribution.

(2) Co-operation of all major Lutheran bodies in one-time network productions, such as a Christmas festival program.

(3) Assistance in the development of local TV programs.

(4) Distribution in ELC areas of good local programs and inexpensive synodically-produced programs.

(5) Further exploration of the possibilities of commercially sponsored programs, reaching a possibly greater number of people with a possibly less concrete message, in addition to regular church-sponsored programs.

(6) We expect that the total ELC television program will include both direct Gospel messages and the indirect approach of striving to arouse people's interest in seeking the Gospel message in the Church.

CURRENT DEVELOPMENTS

(1) Vacancies on the Public Relations Staff have been filled so that more man power will help move things along.

(2) Additional promotional material is in preparation. Speakers, literature, film-strips and envelopes will be available from the Public Relations Office.

(3) Our ELC TV Committee, headed by Pastor Norman L. Hammer, has met and given guidance to the venture and will continue to do so, both as a whole an through sub-committees.

(4) Intersynodical television negotiations, althoug unavoidably cumbersome, are making steady progress

(5) Auxiliary representatives at the national, distric circuit, and congregational level are being mobilized channels of information.

AVENUES OF ADVANCE

Present avenues of advance toward realizing the EL TV goal are these:

(1) The backing, in prayer, in positive talking abo TV, and in dollars, of individual men of the Churc encouraged by the Public Relations Office by means the Brotherhood personnel. Congregational keymen a being appointed.

(2) The showing of experimental films, either usin pledge envelopes, with the film free, or on a cash offe ing basis with 50% of the offering going for TV. (A rangements through ELC Films, 57 S. 4th Street, Minn apolis, Minnesota.)

(3) Local option to handle the matter otherwise possibly including special TV offerings, donations fro the congregational treasury and the auxiliary treasuri special events for raising TV funds—all of which mu not impair the regular synodical budget.

(4) By our next general convention, we expect EL television development to be well under way with fun on hand to keep going ahead. Such an indication widespread interest and support will leave no doubt to the convention's willingness to make financial p vision for the long-range continuance of this minist

HAVE YOU THE VISION TO VENTURE?

Now is the time that your support will mean the mo

Now is the time that interested people need to behind TV and push!

Delay in funds now means delay in the whole ventu

The doors are open now for religious TV program later it may be much more difficult. Public service f time may be given to other causes simply because of l of religious material.

New stations, too, are springing up all over wh will welcome material now, but may have full sch ules later.

Unless good programs are provided, the air will c tinue to be filled with many programs not so good.

Can we as a Church afford not to make the m of this missionary ministry to millions?

The Church Under the Red Flag

(Continued from page 163)

o eat up my lungs.' His voice trembled and the eyes, vhich had such a friendly gleam, filled slowly with ears. 'I cannot beg on the street, I cannot. There is no vork for me to do. We are worrying in the morning vhat to eat for lunch.' I asked him what their daily neals consisted of and he replied: 'Cheap rice and salted egetable.' He concluded his sad story with a desperate lea: 'Please, sir, help me and my family.' 'My friend,' replied, 'I wish I could help you but I just can't.' I ried to explain to him that funds are limited and allo- ated for clearly defined purposes only.

"His face changed. The depths of bitterness and de- pair came into his eyes. He turned around and left ıy room without saying anything further.

"But not a minute had passed when my door was ıddenly thrown open and the frightened face of one of ıy Chinese co-workers appeared who, without taking is breath, screamed: 'Please come quickly—on the roof a man wants to commit suicide!' There on the edge f the roof stood the man, his famished body silhouetted gainst the deep blue sky of Hongkong. Down below ining cars passed by, people hurried back and forth, l unaware of the human tragedy before me. The slight- t move and the man would lose his balance.

"The life of a man was at stake, and I felt deeply ıvolved in the step which he had taken. Here, I knew, olicies did not help and my intellect offered no solu- on, but seemed to be paralyzed. Suddenly there was a oice in my heart saying: 'Give me a chance.' And I ve Him the chance and prayed out of the depth of me save this man and not to let him die in front of my es. I found words for the man standing on the edge the roof, words which I remember my mother used to eak when I was in real trouble. While talking to him approached him slowly and finally stretched out my nd. He took it, and I gradually pulled him down.

"We had a long talk and I promised to find help r him and his family. I dared to believe, as do the cient Chinese, that it is better to light one candle than curse the darkness. I found a few who wanted to be use in the struggle for a better world and they sacri- ed enough money to grant help to our friend. His fe still suffers from cancer and his T.B. is not com- tely healed, but now he no longer feels alone and for- tten. He now knows that he owes his life to God and t only God can take it from him.

'There is a job for you to do. We have been able to lp one or a few, but there are thousands who are o turning to the thought of self-destruction. We need ur help and we need it very urgently."

PENG FU CARRIES ON

Besides the work of helping the refugees physically, a great fruit has resulted from other work in Hongkong in the spiritual realm.

Dr. Peng Fu is president of the newly-formed Lutheran Church of Hongkong. He writes about his own activities and the activities of the Church as follows:

"Our work for 1955 has now begun. I am still teaching seven classes at the Theological Seminary every week. I preach once or twice and lead meetings in the various preaching places in congregations in Hongkong every Sunday. On Monday and Saturday we have special meetings at the church. There are now over 30 gathering places for Sunday services for the Lutheran Church in Hongkong. I usually preach in one of these places. I find that I'm usually speaking ten or eleven times each week. I, therefore, am living half-time at Tao Fong Shan and half-time in Kowloon. This is a rather easy way for me who now am without my wife.

"I thank God that He has now given my body full strength so that I feel as strong as in former years. There are many people in every place here that listen to the Word of God and believe it. Our Lutheran Church had 500 people that received baptism during the week of Christmas in 1954, here in the Hongkong area. I was at three places where I baptized some over 70 people. There were over a hundred baptized at Yuan Long. In the light of this opportunity we must very carefully follow God's guidance so that we do not lose this fine opportunity He has given us for preaching the Gospel that saves men."

We are thankful that we do have missionaries and Chinese Christian workers to minister to the people of Hongkong in these days of dire need and of great opportunity.

\+ + +

Virgin Trails

Come, chart your virgin trails across the scarred
Old Earth, you sedulous dreamers! Echelons
Of Death march over paths which hate and greed
Have carved upon her ancient breast. Let yours
Be redolent from growing things, and fair
With bright-hued flowers and fragile butterflies,
Where joyous matin-melodies are heard
From trees where nestling birds are safe, the dove's
Soft breast unpierced by searing shot; where small
Wild creatures wander. Let no thoughts of hate
And greed bring febrile, turbulent ways
To desecrate the pathways you would blaze
On Earth, for yours shall lead to brotherhood!

THELMA ALLINDER

Schools and Colleges

Edited by the Division of Higher Education

ADAPTATION OF "THE ROBE" TO BE PRESENTED AT LUTHER

The Robe" by Lloyd C. Douglas is to be Campus Players' spring stage production at Luther College.

Dramatized from Douglas' novel for the stage by John McGreevey, "The Robe" has a cast of 22 players plus extras. There are 13 male parts and nine female. The play consists of three acts and has three scenes to each act.

"A departure from our usual presentation, the play will be staged somewhat simpler because of the seven different places that must be depicted in the nine scenes," commented Director Mrs. Helen Bodensteiner. "As suggested by McGreevey, there will be a curtained background, emphasizing the story rather than its physical setting."

CONCORDIA COLLEGE TO BE HOST TO CONFERENCE ON READING

With the focus on developments in reading instruction, the 1955 Concordia College Conference on Reading will bring an estimated 400 educators from the Midwest to Fargo-Moorhead on April 1 and 2. Invitations have been issued to teachers of reading on all levels from kindergarten to college, subject matter teachers who wish to aid students in reading through regular classroom teaching, librarians, and school administrators.

The conference staff will be headed by Dr. Frances Oralind Triggs, clinical psychologist and author, Dr. John C. Marriott, educational consultant to the World Book Company, and Fargo Superintendent of Schools Hamilton Vasey.

In cooperation with local schools the conference staff will conduct tests of kindergarten, elementary, high school, and college students to show the diagnosis of reading problems. A one-way screen will permit an audience to observe while preserving near normal testing conditions. Dr. Triggs will lecture and lead discussions on the construction of reading tests, their use and interpretation, and methods of setting up reading programs on the different levels.

Registered exhibitors to date include: Aladdin Books (American Heritage Series); Audio Visual Research; Bausch and Lomb Optical Co.; Children Press; Columbia University Teacher College; the Garrard Press (publisher of the Dolch materials for reading); Ginn and Co.; Henry Holt and Co. Keystone View Co.; J. B. Lippincot Co.; Reader's Digest; Row, Peterso Co.; Webster Publishing Co.; Worl Book Co.; and World Book Encyclo pedia.

An additional feature will be a com plete library of current reading test and an extensive collection of elemen tary and high school reading progra material.

Those who will assist in giving th tests are Mrs. Katherine Bray, eleme tary consultant in the Fargo school Reinhold Utke, guidance director the Moorhead schools; and Doroth Johnson, Dr. Dorothy Olsen, D Thomas Burgess, Warren Abbott, a Doris Gunderson of the Concordia Co lege Staff.

Serving as general chairman of t conference is Walther G. Prausnit head of the Concordia English Depa ment. Registrations and requests f additional information may be a dressed to him.

Within the ELC

(Continued from page 154)

Granite Falls, Minn. Granite Falls Church, parish of the Rev. Hjalmar F. Hanson, is purchasing new pews for its church edifice. During the last six years the membership has been increased by 737.

South Dakota

De Smet, S. Dak. Making the last payment of the debt incurred when its $67,000 stone church was built about five years ago, American Lutheran Church, parish of the Rev. P. B. Stensland, held a mortgage burning service Dec. 12. Guest speaker was a former pastor of the parish, the Rev. O. L. Levorson of Hartington, Neb. About two months earlier a chancel cross was given in memory of the late Miss Marilyn Peterson. This cross, made by master craftsmen in Rennes, France, is flood-lighted at night so that it may be seen at night by passing motorists. Recently a complete Sudburg altar set was dedicated in memory of Le Roy Walline. The membership of the congregation exceeds 700, 140 having been added during the last 1½ years.

Pacific

Tacoma, Wash. As the site of Central Church, together with adjacent properties, must be yielded up to become the place of a new public building, Central Church will soon move into temporary quarters. A new church may be constructed, it is hoped, within a year. The price paid for the old church amounts to $150,000, and an additional $175,000 has been pledged by the congregation. The new church at an estimated cost of more than $400,000, will be located at No. Fourth St. and Tacoma Ave. Central's membership is about 1,200. The Rev. R. H. Redal is the pastor.

OBITUARIES

Mrs. Oscar Knutson

Mrs. Louise Halvorson Knutson, wife of Oscar Knutson, associate justice of the Minnesota Supreme Court and member of Como Park Church, St. Paul, died Jan. 28 at 47 years of age. Funeral services were held Jan. 3 burial took place at Warren, Min She is survived by her husband, t sons, a daughter, her mother, t brothers and three sisters.

Ludvig B. Blom

Ludvig B. Blom, supervisor of s cial education for the Iowa Departm of Education and a member of Imm uel Church, Scarville, Iowa, died D 6, 1954 at 50 years of age. Funeral se ices took place at Scarville Dec. 9 w the Rev. Joel C. Jorgenson officiati A graduate of St. Olaf College, B Blom taught in various public scho until he began serving in the posit which he held at the time of his de For fourteen years he served his chu as Sunday school superintendent. S vivors are his wife, two daughters, three brothers, one of whom is Rev. Axel Blom, Strum, Wis.

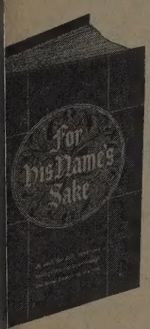
Mrs. Olav Lee

Mrs. Bertha Schmidt Lee, widow the late Prof. Olav Lee (who die 1943), passed away Jan. 26 at Roc

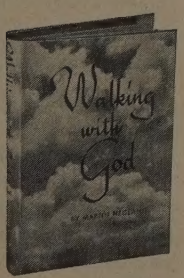
, Minn., 85 years old. Funeral serv-
s were held Jan. 28 at St. John's
urch, Northfield, Minn., the Rev. B.
Biorn officiating. She was born to
late Dr. and Mrs. F. A. Schmidt
ot. 12, 1869, at Decorah, Iowa. In
37 she married the Rev. Olav Lee,
n pastor at Northwood, Iowa, later
fessor of Latin at St. Olaf College.
e is survived by five sons, one of
om is the Rev. Eugene W. Lee,
ramento, Calif.

J. S. Christensen

ohn S. Christensen, a well-known
mer of the Norway Lake commun-
Kandiyohi County, Minn., died
6, in his 82nd year. Funeral serv-
were held at East Norway Lake
urch Jan. 9, the Rev. Oliver Thomp-
officiating. Christensen was born
ril 6, 1873 at Granite Falls, Minn.
er graduating from the academy of
l Wing Seminary in 1897 he taught
some years and later became a
ner. He was an active community
church worker. He was twice mar-
l, first to Carrie D. Stenseth, later to



The Devotional Writings of Martin Hegland



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of the year

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r, more meaningful daily walk with
The meditations stress personal Chris-
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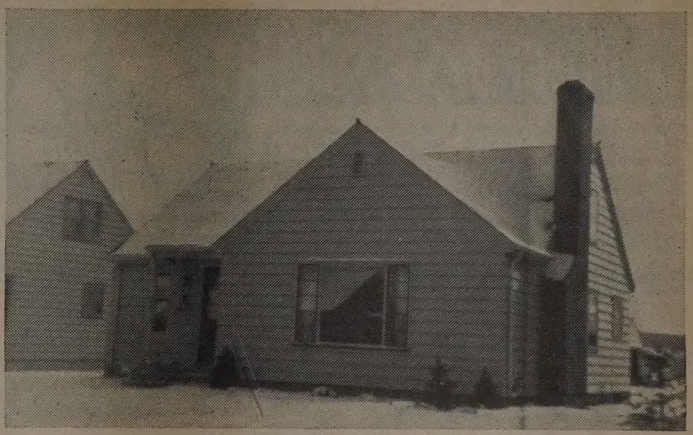
GSBURG PUBLISHING HOUSE
Minneapolis 15, Minn.

NEW PARSONAGE IN NORTHERN MINNESOTA PARISH



The accompanying picture shows the new parsonage recently purchased by Our Saviour's Church, Virginia, Minn. The congregation has converted its former parsonage, situated next to the church, into a parish education unit. It has also purchased a four-acre plot of ground for possible relocation and expansion. Pastor of this parish is the Rev. Robert L. Peterson.

NEW LUTHERAN MENTAL HOSPITAL IN PORTLAND, OREGON

The above picture shows a recently purchased building in Portland, Oregon, to be used by the Lutheran Homes and Hospitals Corporation as an institution for mentally ill aged persons. The building affords space for 72 beds. The ministry to these patients will be under the direction of the Rev. Elling Ramsey, Lutheran Welfare Association of Oregon's director of chaplaincy. The corporation, which is a subsidiary of the Welfare Association, plans a drive during the coming spring for the erection on the hospital grounds of a home for normal aged people.

Minnie Engen. He is survived by his wife, one son, two daughters, and a brother.

Hans L. Egland

Hans L. Egland, for 32 years Sunday school superintendent of Bethlehem Church, Midale, Sask., died last fall at 71 years of age. Born in Norway July 15, 1883, he came in 1896 to Nordness, Iowa, moving in 1912 to Canada, where he worked as railroad station agent. For a number of years he was a member of the Board of Trustees of Outlook College, Outlook, Sask. In 1908 he married Miss Lizzie Johnson, who survives him together with a son, seven daughters, 28 grandchildren, a brother, and two sisters.

ANNOUNCEMENTS

For Sale: Cook book published by Our Saviour's Ladies Aid, Stanwood, Wash., at $1.00 a copy. Order from Mrs. R. A. Healy, R. 1, East Stanwood, Wash.

Wanted: Bell for tower of church belonging to five-year old mission congregation on America's last frontier. Write, giving full description, size, weight, and price, to Seward Lutheran Church, Box 25, Seward, Alaska.

PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

For sale—Quarter section of land in southwestern Minnesota. Good soil, new modern house. Lutheran community. 400-1A

80 acre improved farm for sale in Dodge Co., Minn. 34 acres tillable, balance scattered timber, hilly pasture. Small house, electricity, new barn, other buildings. Price, $5,500. 400-2A

For sale—160 acre improved farm. Level, 90 acres tillable. Balance timber and pasture. Good location in Dodge Co., Minn. Price—$14,000. 400-3A

For sale—15 acre improved farm in Goodhue Co., Minn. Land all tillable. Large, fair house, electricity, other good buildings. Price, $4,500; $2,000 down. Immediate occupancy. 400-4A

160 acre farm for sale in good north central Minnesota deer country. 80 acres clear, 80 acres in timber and pasture. Partly fenced, REA. Trout stream running across land. House, garage and workshop, barn and other out buildings. Would make a beautiful location for hunting lodge and summer recreation area. 400-5A

Homes

New, modern six room house with full basement and piped, forced heat; in town. Large living room with picture windows and roofed patio. Price—$13,000. Located in Libby, Montana. 400-6B

Businesses

Fully equipped cafe with nine large blonde booths for sale in a good farming community, southern Minnesota. Reasonable rent on building. Very good business. Possession at once if desired. High school and active Lutheran church in town. 400-7C

For sale—Clean, established restaurant in Southern Minnesota. Living rooms. Modern building with furnace heat. Price—$13,000. 400-8C

For sale—Produce Station in Eastern South Dakota. Two buildings and equipment. Reasonable. Lutheran church and community. Same owner 22 years, retiring on account of age and health. 400-9C

FOR RENT

Lutheran girl wants to share apartment with another on Nicollet bus line in south Minneapolis. 400-10B

Barber shop for rent in southern Minnesota town. 400-11C

WANTED TO RENT

Young experienced farm couple with three pre-school age children would like to rent farm with opportunity to buy same after reasonable trial. To take possession fall of 1955. Have own stock and machinery. Prefer location in Minnesota. 400-12A

POSITIONS WANTED

Woman with 10 years G M accounting experience desires position as bookkeeper-office manager. Excellent references and recommendations available. 400-1

St. Olaf graduate, with art-education ma would like art work or elementary teach position in Twin Cities area. 400-1

Young couple, both raised on farms, de year-round work on farm. Able to begin w at any time. Would also consider work Lutheran Children's Home as handy m etc. Wife is licensed practical nurse. 400-1

Man, experienced twenty years in all ph of telephone work, desires position in in pendent telephone industry in Lutheran co munity. Can furnish references. 400-

HELP WANTED

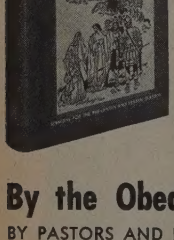
Housemother wanted for group of eight ten girls in ELC Children's Home. Pr someone with training or experience in wo ing with children. Pleasant working co tions, adequate salary, Social Security. Pri room with bath. 400-

Middle-aged Christian couple wanted t in full charge of a Christian Home for Aged just opening in Iowa. 400-

Middle-aged couple wanted in south Mi apolis home for 83 year old man. Do ho work, cook and care for house in gen Pay only half of utilities. References wan 400-

Dependable couple, with not more than child, wanted for general farm work southeastern South Dakota, by March 1 April 1. Could also manage with part- help if man has other interests. Four r house with electricity and running wate separate lot. Lutheran community. 400-

Immediate opening for dentist in we Wisconsin town forty miles from Twin C To share modern rooms with M.D. in clinic building. Predominantly Lutheran munity with good high school, two co within twenty miles. 400-



Pre-Easter Reading

By the Obedience of One

BY PASTORS AND LEADERS OF THE ELC

34 sermons based on Gospel texts—three each for Septuagesima, Sexagesima, Quinquagesima, five Sundays in Lent, Palm Sunday, Holy Thursday, Easter, with one sermon for Good Friday.

FROM REVIEWS:

". . . a wealth of good devotional reading for the home and much of homiletical value for the pastors."

"These messages are not only heart-warming but mind-stimulating."

"The reader will find sermon after sermon filled with Jesus, the power for daily living; God's direct appeal to the hearts of ordinary people; the personalized search of men for God."

"And good sermons they are, modern in the sense that they are timely, facing the vital problems of today."

$2.75

Code 14-62

AUGSBURG PUBLISHING HOUSE

Minneapolis 15, Minnesota

Interview by Mail

(Continued from page 165)

do sponsor missionaries always above their budget apportionment

Answer 3. I am convinced that best way to have a strong home for foreign mission work is to groups, individuals and congregat to take upon themselves the respo bility of supporting a missionary side their regular budget.

We have many missionaries t that could not have been sent ou the mission fields if they had not supported directly outside the bu It does create a real mission int in the congregation.

Answer 4. In our Church we a unified budget. Because we hav special offerings, Ladies Aid Baz etc., our weekly giving is very hi about $4 per week per family. As Church grows, *we shall then wa sponsorship within our unified bu*

Answer 5. I agree heartily. The phasis on foreign missions in a Ch

often furnished the impetus to give the whole program of the Church. know that sponsorship personalizes emphasis and the activity—and t stimulates to prayer.

Answer 6. Sponsorship, I believe, is answer to many of our Mission in- est problems. Many congregations port more than one; in fact some port many missionaries. From my perience, I believe that the more ssionaries a congregation supports, greater the *spiritual growth* there l be. The greater the spiritual wth, the greater the interest in all the activities of the church.

Every Wednesday evening at our d-week meeting, which is attended several hundred people the year und, we pray for all who need our yers—service people, young people ay at school, the sick, the aged, se in distress *and our missionaries.* take one page in the Prayer Book- issued by the Board of Foreign Mis- ns, and pray for these missionaries. en we continue by praying for our n, as we sponsor one couple in Su- tra, one in Madagascar and one in an. Their pictures are projected on front wall of the church so that may see them as we pray for them. yer is the one great need of Chris- s.

nclusion

roughout these comments there was nplete agreement in the need for licity through Mission Festivals Sponsorships. I know that many ou who read these pages are deep- oncerned with ways in which you ht assist in bringing the Gospel to nations. You have been personally ng generously and praying earnest- hat the Word may be spread to all s of the world. As a result of your dience to the Great Commission, Lord has undoubtedly given you y spiritual blessings.

Why not assist others to enjoy these e blessings by helping them to see need to share the Gospel with all e in the world who have never had privilege of hearing it?

closing, I wish to quote Mission- Ruud who spoke to our WMF con- ion in Minneapolis last summer. words have been ringing in my ever since. "The hands of the clock of the scientists now stand at two minutes till midnight. How about the Christians and their clock? Are we living and acting at this moment as if we truly believe that *Christ Is Coming Soon? It's Harvest at Midnight!* And yet the average person is focusing his plans on the things around him—the housewife on the new freezer she hopes to own, the husband on the new deal he hopes to swing. The escaped ex-Communist pilots from behind that Iron Curtain came to the officials of Radio Free Europe in Berlin and said, 'It's fine that you Americans tell us what is wrong with this and that, and send your anti-Communist propaganda; but,' they said, *'Tell us what you stand for!'* This is the cry of a world that stumbles around in a blind Midnight darkness. Let's bring them the message, *'It's Christ for the World we sing, the World to Christ we bring!'"*

Pray Give Inform Others

For your information: Cost of sponsoring a native worker is $250 per year; a single missionary—$1,600 per year; a missionary couple—$2,300 per year. Other sponsorships also are available. If interested, contact Dr. Rolf A. Syrdal, Executive Sec., Board of Foreign Missions, 422 So. Fifth St., Minneapolis 15, Minn.

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PIANO

HYMN TUNES FOR PIANO—Arranged and Edited by Ellsworth.

44 well-known hymns arranged for the pianist of modest ability.	Gr. II	$ .75
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THE LORD'S PRAYER, Malotte-Dews. Easy version.	Advanced Gr. III	.60
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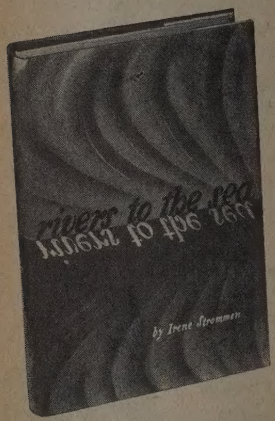

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